A WATCH-WORD TO ALL religious, and true hearted *English-men*.

By Sir *Francis Hastings*, Knight.

Deuter. 31. vers. 6.

Plucke vp your hearts therefore, and be strong: Dread not, nor bee afraide of them: for the Lord thy God himselfe doth goe with thee; he will not faile nor forsake thee.

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To the Christian Reader.

THE raging hearts of Rome and Spaine being set on fire, with all force and furie to set vpon England; I hold it the part and dutie of euery true Englishman, to be prepared inwardly with loyaltie and courage, and outwardly with all necessarie prouision and furniture, as his bounden dutie is in the one, and his abilitie & purse will reach in the other. And to this end I haue been caried in the true loyaltie of my heart to set my thoughts on worke, not onely how to prepare my particular selfe in all readines, to doe all seruices enioy-

ned and commanded to me, and to adde anything of my selfe, that the strength of one poore man can affoord: but also how I might incite and prouoke others to carrie the same minde. To my selfe I haue set downe this law, that shall neuer be repealed, that for the libertie of my conscience, the safetie of my deare Soueraigne, and the peaceable prosperitie of my countrie, if my wealth were millions, if I could bring thousands of fighting hands to the field, and if my life were ten thousand liues; wealth, strength, life and all shall goe, to be spent, hazarded, and ended for my God, my Queene, and my Countrie, against that Antichrist of Rome, the ambitious tyrant of Spayne, and all forren forces, and home-borne traytors whatsoeuer; else should I thinke

thinke my ſelfe vnworthie to liue. To ſtirre vp others, I haue preſumed to giue an attempt in theſe few leaues following: Wherein if I haue erred in any part of the matter, let my want of experience excuſe me: if I haue erred in the forme, let my ignorance excuſe me: and if I haue erred both in matter and forme, yet let my faults in all be excuſed; becauſe my zeale to religion, my loyaltie to my deare Soueraigne, and my loue to my natiue Countrie, hath enforced me to make this aduenture, rather chooſing to bewray my ſimplicitie & wants, than that I would defraude my countrymen from being put in minde of matter ſo needfull for them (in my conceit) not onely to thinke of, but to be throughly reſolued in; that with confidence, boldnes, & aſſurance of

To the Reader.

the goodnes of our cauſe, we might with heart and hand be preſt and readie to take our places, and to march on to the field, when our Soueraignes authoritie commaundeth, and there to ſet forward with a ſwift foote againſt theſe enemies of God, our Queene Elizabeth, *and our Countrie, whenſoeuer they ſhall dare to ſhew their faces againſt vs.*

F. H.

A VVatch-word to all religious, and true hearted English-men.

IF I ſhould take vpon me to enter into the enumeratiõ of all the benefits and bleſsings, that from the almightie haue been powred vpon this little Iſland of *England*, by, and vnder the gouernment of our moſt gratious ſoueraigne Lady, Queene *Elizabeth*; I might both forgetfully leſſen the number too farre, and ignorantly paſſe ouer many things notable, and worthie to be obſerued, and remembred. And if I ſhould aduenture to aime at the

particular iniuries her Highneſſe hath receiued from forraine malice, and home diſloyaltie; and the particular daungers that haue followed her thereby, to the hazard of her ſafetie in perſon, and the good eſtate of her whole kingdome; I might geſſe at very many, and come ſhort of the number; & I might point at very great wrongs and dangers, and yet miſſe thoſe that bee farre greater. And therefore for the benefits we haue receiued by her moſt happie entrance to ſit in this regall ſeate, as the annoynted of God, to bee the ſoueraigne cõmander vnder him, ouer vs his people of *England*, I wil onely tye my ſelfe to one, as the fountaine and well-ſpring whence all the reſt (being an infinite number) doe iſſue and flow. And for

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the iniuries and daungers depending thereupon, to her perſon and kingdome, I will tye my ſelfe to no number, but aime at them as I can; and they ſhall be ſuch all, as from which alſo doe ſpring whatſoeuer hath been offered, or intended againſt her ſacred perſon, and this peaceable, and flouriſhing Common-wealth.

It is not vnknowne to many yet liuing, neither can it be altogether hidden from the yonger ſort that liue with them, what a darke miſtie clowde of ignorance (which brought in Popiſh idolatrie, and al maner of ſuperſtition) did ouerſhadow the whole land; whereunto was added, and wherewith was mixed all bloodie and ſauage crueltie againſt thoſe that deſired knowledge, and were any way in-

lightened

lightened (by Gods grace) with a glimmering, or ſmall inſight into true religion. For though it were but only a deſire to reade vpon the holy booke of God, either the old, or new Teſtament; then Heretike was his title, herefie was his fault; and for this was he called before the Romiſh Cleargie, to receiue their cenſure: and ſuch neuer departed from their clutches, till they had branded them to the ſlaughter. But becauſe the Romiſh ſynagogue perſecuting Chriſt in his members, may maske vnder the Iewiſh vaile perſecuting Chriſt himſelfe, who thirſting after Chriſts blood, yet would ſeeme to ſpill no blood, crying, *It is not lawfull for vs to put any man to death*: therefore the ciuill Magiſtrate muſt be their butcher to ex-

ecute

ecute their bloodie decree, and to the ſtake they muſt goe to be conſumed with fire. Of this their blood-thirſtie humour how many hundreds haue taſted, ſtories doe record, and many yet liuing can in parte remember.

In theſe dark and clowdy daies, leaſt the Sunne-ſhine of knowledge ſhould diſperſe the miſts of ignorance, and giue light to the dimme of ſight, whereby they might be able to diſcouer the iugling and falſhood, which in that time of darknes they vſed; this poſition was ſet down for their Maxime, or rule infallible, that *Ignorance is the mother of deuotion:* And that ſacred worde of God, which was giuen from God to be a lanterne to all our feete, and a light vnto all our ſteps, was forbid-

den

den to the lay ſort (for ſo they called them) as matter vnfit for them to looke into. By which meanes they kept them blind-fold, admitting them none other guides but themſelues, being as ſtarke blinde as beetles in all Chriſtian and true religion: and when the blind doe leade the blind, both are in hazard to fall into the ditch.

When they thus had ſetled this blinde courſe to keepe the people from knowledge, and had deuiſed to fill their eyes with dumme ſhowes to gaze vpon, and their eares with bare founds of wordes, farre from their capacitie to reach vnto, or profitably vnderſtande: (much like to *Caligula*, who bidding many gueſts, cauſed to be ſet before them golden diſhes, and golden cups, and bad them eate.)

Then

Then they offer another position, that it was not for lay men to meddle with matters of religion, that belonged wholly and only (as a priuiledge) to the Priests; thereby making them secure and careles of God, and all godlines. Only if he came diligently and deuoutly to heare Masse, and once a yere to confesse his sinnes to his ghostly father (how slenderly so euer his sayde Confessor were furnished with gifts of the holie Ghost in himselfe to instruct him) all was safe: and he that so did, was reckoned as religious a man (*secundum vsum Satrñ*) as could be wished. And though he were tainted, and to bee taxed with the grossest sins, *Rome*, by the authoritie from their Vicar generall, had a tricke to hale thē into the rabble of their saints,

and

and ſo to canonize him; as wee haue example of *Thomas Becket* in *Henry* the thirds time, whoſe treaſons to his Prince were apparant and manifeſt: and yet after his death was he canonized a ſaint by the Pope, and an holy day was commanded for him.

Theſe two irreligious and prophane grounds being layd, they proceed to a third, and ſet it down for a popiſh ground, that it was a dangerous and deadly ſinne for any man to diſobey the Pope, and his Cleargie, in any of their orders enioyned and commaunded. In ſuch reuerence and regarde muſt he and all his Cleargy be had, that the meaneſt Maſſe-prieſt (comming with authoritie from him) muſt bee obeyed, vnder paine of damnation; though he command

that

that which is blaſphemous before God in Chriſtians, or diſloyall to men in ſubiects.

And hauing thus made an open paſſage (without ſtop) to the marke and matter he aymed at, and ſo hemmed them in, as they could not ſee which way to eſcape danger, but by them that had layd the ſnare for them; they propound vnto them a meanes of deliuerie from all daungers, (euen when they ſinned immediatly againſt God) which is, A pardon from his holines, and abſolution from his holy prieſts. But if the decrees and ordinances of their Romiſh ſynagogues were tranſgreſſed, hardly any mercie was to bee had.

Thus haue you the blind courſe they ſought to breede vs in, by debarring

barring vs the cleere light of the holy written word of God, and the careleſnes they ſought to ſettle in vs of all religion; by making it a thing impertinent to vs, as though wee had no ſoules to care for; or the narrow way that leadeth to ſaluation were ſo eaſily found out, as we needle no light to guide vs, or no furniture to arme vs with defence againſt the dangers of our paſſing. And yet, *Search the ſcriptures*, is a watch-word to all that deſire to bee the ſeruants of God: and, *Put on the whole armour of God*, is a direction to all the true children of God here vpon earth: the ſeuerall parts of which furniture, and to what vſe all of it muſt ſerue vs, you ſhall eaſily finde, if you will take paines to looke into and reade the place. And further

you

you see the terrour and feare they cast vpon vs, if we offend the Pope and his Massing priests: and then the end is, our absolution and pardon must come from themselues, which mony must purchase: and so the best purse (by their rule) did speed best in their religion. Yet our Sauiour Christ telleth vs, that *It is as easie for a Camell to goe through the eye of a needle, as for a rich man to enter into the kingdom of heauen.* But the fattest purses are fitter for the Popish synagogue than the poore in spirit. And yet, *Blessed are the poore in spirit* (sayth the holie Ghost by the Euangelist) *for they shall see God.* And, *Godlines is great riches* (sayth the Apostle) *if a man bee content with that he hath.* But as it is beyond my reach to decipher and disclose

all the groſſe corruptions of the Romiſh religion: ſo it is no part of my meaning to ſearch curiouſlie into thē; they are already (through Gods fauour and goodnes) by many learned, more ſufficiētly handled, diſcouered and confuted, than I can, and to their learned workes I referre you; I onely touch thoſe few, that by theſe you may ſee the blacke darknes and groſſe ignorance wee were brought into, by ſuch as ſought more their owne pompe & enriching, than to ſet vs in the right way to ſauing health and ſaluation, of which they ſought to bereaue vs.

And hauing giuen you this taſte of thoſe miſerable times, and dangerous eſtate we were brought into by them, I haſten to put you in minde of our moſt bleſſed, and happie

happie deliuerance out of this ſpirituall pit, and thraldome of Poperie and ſuperſtition, whereinto we were deeply plunged: for which wee owe all dutifull and heartie thankes to our God, as the author; and all reuerence, loue, and loyalty to our moſt gracious Soueraigne Ladie Queene *Elizabeth*, as the inſtrument: whoſe perill and danger, before ſhe came to that abilitie to performe this holie worke amongſt vs, I may not paſſe ouer. For by Gods goodnes onely and wholly ſhe was preſerued, her life being maliciouſly, and with great cunning ſhot at by the Romiſh Clergie, then in place of credit. For *Gardiner*, that moſt proude and bloodie monſter, left no corner of his wit vnſought (being wiſe enough to worke miſchiefe)

but ſet all his skill and cunning on worke to ſhorten her dayes, and to preuent her (by bloodie ſlaughter of her ſacred perſon) from euer being our Queene. And no reach of man can yeeld me a reaſon of her deliuerance, but the mightie God in power, and moſt rich God in mercie, did (beyond all expectation of popiſh malice) deliuer her from many dangers, and preſerue her, to free vs from al the moſt bitter thraldome of this Romiſh *Pharaoh*, & to bring vs into the ſweete and ſincere libertie of Chriſts true religion and Goſpell: euen as hee did miraculouſly preſerue *Moſes* (being deſtined to deſtruction) to deliuer his people of Iſraell from the miſerable taxes and torments they ſuſtayned vnder the Egyptiacall *Pharaoh*.

Thus

Thus you see that these their bloodie practises would take no place: but that the God of Israell (who neuer fayleth his) hath brought this his religious handmayden, our deare Soueraigne, to the royall throne of this flourishing kingdome: and, by her happie entrance into this seate of gouernment, hath banished the Popish ordinances and decrees, which held vs in slauerie of conscience: and in stead of this, hath brought home vnto vs the cleere Sunneshining light of his glorious Gospell, and restored vs into the libertie of conscience long wished for, and often prayed for by all his Saints and children. He hath also established a course of teaching by learned ministers and pastors, by whom the glad tydings of sal-

uation is pronounced and publiſhed to his people, her ſubiects, whereby they may be trayned vp in all true knowledge and vnderſtanding. And ſurely the moſt ſimple now may learne to poynt out the vanitie of that ſuperſtitious religion, which was ſent, and brought to vs from *Rome*; and may ſee and feele how ſweet the Lord Ieſus is in the voyce of his Goſpell: which is a bleſſing that many haue longed for, and haue not yet attained vnto. For this and all the reſt we owe our continuall thankes vnto God, and are bound (euery mothers ſonne of vs) to pray to him for our Soueraignes life and raigne long to continue; and with all heartie willingnes to ſhew the loyall loue of our hearts to her Maieſtie, by yeelding our lands,

lands, goods, and liues, to be sold, spent, and hazarded for her defence. For of how much more precious account the soule is than the body, of so much greater price and estimation ought wee to reckon this spirituall deliuerance out of this spirituall bondage, brought vpon vs by poperie and superstition, which we haue obtayned by her Maiesties most happy entrãce, and enioying this seate of gouernment; in which I pray God she may long sit, to his glorie, the quiet & profit of her people, both in spirituall and earthly things, and the euerlasting comfort to her owne soule and conscience.

But when this our deare Soueraigne Ladie Queene *Elizabeth* was fullie possessed of this her princely place, and had receiued

the royall Diademe and Crowne, with the applause and liking of al true hearted Englishmen, both Nobles, Cleargie and Commons; (as a due by right belonging vnto her) then began Sathan to rage, and his ministers to fret and chafe; in so much as euen in the first Parliament holden after her most happie coronation, Doctor *Story*, that blood-sucker, who had bathed his hands in the blood of sundrie Gods saints, doubted not, without blushing, openly in that most honorable Senate and Councell, to bewaile that his counsell was not followed; and that they had omitted the right course of stopping vs from seeing, and beholding these *Halcyon* and blessed daies; which he sayd to bee, the not striking at the roote when time serued; meaning,

ning, the not bereauing of our deare Soueraigne of her life. A bloodie speech of a bloodie traytor, who would not conteine to vtter out the poysonfull conceiued malice of his heart to her Maiestie, though it were when his malice could not reach (praised be God) to doe her the least harme.

In this arch-traytor there is offered a most notable obseruation of Gods iustice and iudgement. For euen this *Story* passing ouer the seas after this, without touch, and there exercising his lewd wit to inuent all slaunders against her Maiestie, and the whole state; and (boyling in the bloodie malice of his heart) did burst out into all practises that he could, whereby to disturbe our peace, and to indanger her person; it pleased our God

to assigne the time when he should enter into an English ship, deuoid of all feare to bee intrapped, and without all hope in the owner of the ship that he should carne home such a guest. Yet finding (by certaine intelligence) whom he possessed, and the winde (by Gods prouidence) being prosperous to take way for *England*, hee hoysed vp his sayles, and tarrieth for no better fraught, arriueth with good speede in *England*, and presenteth this his merchandise to the honorable Lords, by whom hee was committed to the place most fit for him, and shortly after being indicted, arteigned, found guiltie, and condemned, hee receiued his iudgement at the seate of iustice, and was executed accordingly, as he had well deserued, at Tyburne:

and

and ſo may they al ſpeed that wiſh to Queene *Elizabeth*, as he did.

After this then commeth out the thundring Bull of excommunication against her Maieſtie, and her whole land, from that impious Pope *Pius Quintus*, wherein her Maieſtie is not allowed the title of lawfull and rightfull Queene, but is termed *The pretended Queene of England*; and all her ſubiects are abſolued from the oth of obedience which they had taken, and by right is due from them vnto her.

And from this Bull bellowing out theſe monſtrous ſounds, (as out of another Troian horſe; by which all *Troy* was betrayed) all the troubles, rebellions, and treaſons plotted againſt her Maieſtie haue proceeded. Hence the Northerne

therne Rebels did take their warrants and grounds, though it were before the ſetting of it vp by *Felton*, at the Biſhop of Londons gate by Paules Church, as ſhall appeare plainly. For by this Bull theſe Rebels thought themſelues to haue a ſtrong immunitie and freedome from all daunger, when ſuch a plackard was publiſhed frō *Rome*: and therefore doubted not to become traytors to their Prince, betrayers of their Countrie, and to offer it for a ſpoyle to forrenners and ſtrangers. As though it were in the power of any one mortall childe of man to diſpoſe of kingdomes, to depoſe Princes, or to diſpence with ſubiects for not only diſobeying, but rebelling againſt their lawfull Soueraignes. In deed that worthie Doctor *Saunders*, the

Popes

Popes Legate, to comfort the Rebels of *Ireland*, doubteth not to defend this Bull of excommunication to be iust and lawfull, in his book intituled, *Of the visible Monarchie*. And to prooue that this Bull was ỳ encourager of our two infortunate Earles, *Northumberland* and *Westmerland*, to take armes against their lawfull Soueraigne and liege Lady. This *Saunders* affirmeth that Doctor *Morton* was sent to sollicite such English Noble men as he could, that *Elizabeth*, who then was in possession of the Crowne, was an Heretike, and for that cause to haue fallen from al dominion & power, and that she may be had, or reputed of them as an Ethnicke, and they are not to be cõpelled to obey her lawes and commandements.

A noble embasey and message to be sent from a Pope, very fitting for his fatherhood; and this olde doting Masse-priest was a very fit ambassadour for his turne, who doted so much vpon his Masse and Matens, vpon his Dirges & Trentals, and such other trash (whereunto his corrupt heart was inclined) as he did forget how farre it was against the law of God, Nature, and Nations, to stir subiects to rebell against their rightfull Soueraigne: and he was so besotted with his holy Dad, sitting as *Peters* successour in his *pontificalibus* at *Rome*, as neither law of God, Nature, nor Nations, could withhold him frō satisfying the Popes holines, in this his vnholy and most diuelliſh direction and errand; far contrary to our Sauiour Christs

direction

direction to *Peter*, whom he commanded to put vp his ſword into his ſheath.

And if it were reckoned a fault in *Peter* to ſtrike off the high Prieſts ſeruants eare; how ſhall it not be a fault in *Peters* ſucceſſor to ſtrike at the head, not of a ſeruant, but of an annoynted Prince, onely becauſe ſhe wil not forſake Chriſt and obey Antichriſt. .....

If Doctor *Morton* had neuer read ſo farre in Gods booke; or had liued ſo long as to forget that he had read; the Lord from heauen commanding this to all men on earth, that *euery ſoule ſhould be ſubiect to the higher powers: for there is no power but of God; and euery power is ordeined of God:* yet hee could not but remember himſelfe to bee an Engliſh man

borne,

borne, and that Queene *Elizabeth* was the rightfull owner, and poſſeſſer of the Crowne of *England*, by right of birth, by right of inheritance, and by right of ſucceſſion: and therefore by the law of Nature, and Nations, there was obedience and loyaltie due vnto her from him. But he was ſo bewitched with the Popes primacie, and ſupreme authoritie ouer kings and kingdoms, as he thought the Pope might depoſe when hee would, and diſpoſe Crownes and kingdomes vpon whom he would; as if he had quite forgotten himſelfe to be an Engliſh man.

Whence this priuiledge ouer kings and kingdoms ſhould come vnto this proude Prieſt of *Rome*, I cannot finde, vnleſſe he fetcheth it from that ſpirit, *that brought our Sauiour*

Saviour Christ vnto the top of an high mountaine, shewing him all the kingdomes of the world, and the glorie of them, and sayd, All these will I giue thee, if thou wilt fall downe and worship mee: hauing as much authoritie to dispose of them, as Popes haue to depose Princes.

But you see what was committed and commaunded to this doting Doctor *Morton* by the Pope; and how faithfully *Morton* performed his faithles errand, to the preiudice of his Prince, and danger of his Countrie. I wish with all my heart the two Earles had been more wise, than to be misled by so wicked a messenger; and more loyall, than to bee miscarried into rebellion by so treasonable a message. Notwithstanding they so

embraced the meſſenger, and ſo farre followed the direction of the meſſage, that they fell into flat rebellion, and marched vnder the enſigne of trayterous ſubiects: for which the one receiued his condigne puniſhment, and the other eſcaped by flying, remaining a fugitiue from his Queene and countrie, and not daring to ſhew his face in his owne natiue ſoyle, for that hee had diſloyally rebelled againſt the one, and vnnaturally ſought the deſtruction of the other.

I finde ſome bluſhing in ſome of this popiſh crew. For a Romiſh diſcourſer, in a booke publiſhed, and printed *againſt the execution of Iuſtice in England for maintenance of publike peace*; ſeemeth to wiſh that *Saunders* and *Briſtow* (which

(which both do defend, and maintain ỳ Popes Bull against Queene *Elizabeth* to be lawfull and iuſt) had ſpared to ſpeake ſo much in defence thereof. And yet he doubteth not to affirme that theſe two learned men, of great zeale and excellencie, had their ſpeciall reaſons to doe ſo; which he will neither defend nor reproue.

He further laboureth to ſmooth ouer this fault of theirs, by a kinde of retractation in both: the one leauing this out of his booke in his ſecond edition; and the other by ſuppreſſing to his liues end, *A very learned booke made in defence of Pius Quintus his ſentence againſt her Maieſtie.* Marke the Epitheton he giueth to it. For he calleth it a very learned booke: ſo as neither his reproofe, nor their re-

tracting doth condemne the matter (which is the maine poynt) but some other reasons did mooue a moderation in them, and all the rest of our nation (to vse his owne wordes) which was neither their condemning the seditious Bull, nor their approuing of her Maiesties right to the royall seate she sate in, which the Bull sought to impeach both amongst forrainers and home subiects.

The ground and cause of the moderation spoken of by this Popish politike discourser, appeareth by the suite made by *Campion* and *Parsons*, vnto *Gregory* the 13. then Pope; wherein they desired that this Bull of excommunication might not reach to touch the Catholikes for performing obedience to her Maiestie, which was graun-

ted

ted to them; and the very wordes of the dispensatiō are these. *Where in the Bull of Pius Quintus all her subiects are commaunded not to obey her; and she being excommunicated, and deposed, all that doe obey her, are likewise innodate and accursed: (which point is perilous to the Catholikes: For if they obey her, they are thē in the Popes curse; and if they disobey, they are in the Queenes daunger:) therefore the present Pope, to relieue them, hath altered that part of the Bull, and dispensed with them to obey, and serue her, without perill of excommunication: which dispensation is to endure, but till that it please the Pope otherwise to determine.* And these good fathers (so called by this popish discourser) are iustified & commended, and thought

worthie of great thankes, both of the Queene, and countrie: and yet you see that euen in this dispensation, as well as in the Bull, our Soueraigne is cõtinued by this Pope excommunicated, and curſed, as farre as the hand of ſuch a curſed creature can reach; and ſo are all her true hearted ſubiects. But by this they doe diſcouer their groſſe cunning.

This diſcourſer would faine perſwade that this was done for the Queenes good, both for the ſafetie of her perſon, and quiet of her countrie. Notwithſtanding reuerend father *Saunders* could, after this, bee the Popes Legate, to incite, and comfort Iriſh ſubiects to rebell againſt her Maieſtie: where, if the mightie God had not giuen a couragious heart, and a ſtrong hand

hand to that moſt vertuous and valiant gentleman, the noble Lord *Arthur Gray*, then her Highnes Deputie in that place, *Saunders* perſwaſion had made a ſtrong partie; and Spaniards had ſetled too ſtrong a footing for vs to recouer in haſte.

Further to diſcouer the treacherous hearts of all theſe confederates, the conſpiracie of *Babington*, *Barnewell*, *Titchborne*, and the reſt iumping together in one minde, and combining together to performe one bloodie action, which was, to lay violent hands vpon Gods annoynted: whence came it, but from *Rome*, and *Rhemes*, following the impious rules of *Pius Quintus* in his curſed Bull? Beſides this, who ſet *Parry* on worke to come hither with an

impudent and ſhameles face, and here to court it; to bee one of the high Court of parliament; and to intrude himſelfe into the houſes, and to the tables of her Maieſties chiefeſt Counſellors; yea very often to her Maieſties owne preſence, and too often, & too neere, with allowance and liking; hauing with her Highnes large diſcourſes, and long conferences, but that fiſher of *Rome?* who fiſheth not for mens ſoules, as *Peter* did, to winne them to God; but after kingdomes, and ſegniories, that they may be tributarie to him, and that hee may haue authoritie to diſpoſe of them at his pleaſure. For from this, *Parry* came reconciled, and, forſaking his obedience to his rightfull Soueraigne, became ſubiect to him; and frō thoſe parts

he

he came ouer with this bloodie purpose to kill our deare Queene. To assure this, he gaue his word to sundrie to vndertake it; he receiued the Sacrament to doe it; and he confirmed his bloodie promise with his hand, in a letter sent to *Rome*, desiring therein his holines allowance for the doing of this vnholy act, and craving full remission for all his sinnes: which was performed to him by this holie Vicars commandement, in a letter sent to him from a Cardinall in *Rome*, wherein his purpose was sayd to be honorable, the fact meritorious before God; and kinde requitals are promised to him for vndertaking the matter, and for his care had in the busines.

Therefore notwithstanding the fine smoothing of this discourser, who

who would beare the worlde in hand, that after this Bul publiſhed, the peaceable gouernment of our gracious Queene was not by any diſturbed; you ſhall finde it moſt falſe and vntrue. For if I ſhould ſtand to reckon vp all the ſtirres, that troubleſome, and trayterous ſpirits (as the vipers brood) would haue raiſed in the bowels of their natiue countrie, I ſhould ouerloade you with too many odious and loathſome examples.

For what mooued *Frauncis Throckmorton* to enter into a new practiſe? What was the cauſe of *Charles Pagets* going out of *England*? of the two vnhappie Earles commitment? the one being arraigned, and tried by his Peeres, and (being condemned) ſpared to liue by the wonderfull

mercie

mercie of her moſt milde Maieſtie: the other preuenting his trial, by laying violent & bloody hands vpon his owne perſon: was not all this, and much more than this, to depoſe, or (ſome way or other) to diſpatch our moſt gracious and lawfull Queene? And yet, after the publiſhing of this Bull of *Pius Quintus* (ſayth our diſcourſer) our Catholikes (committing nothing againſt her Maieſtie, or her lawes) remained quiet, and did all acts of homage and honor vnto her. But, to proue this his owne cleering of them not to be ſo cleere, he ſayth preſently after, that *the moſt part of all ſorts of Catholikes, both in England and Ireland, haue done this; onely a very few Nobles of both countries taking armes for their defence:* ſo as to an excuſe of

all

all he addeth an accuſatiō of ſome; and, if the matter of this excuſe were liked of by himſelfe, and allowed; he muſt needes condemne theſe ſome, that were ſo raſh headed to take armes againſt their Queene, and country; and if he allowed theſe ſame in thus dooing; then his great paines taken to excuſe all Catholikes to be free from ſtirring diſloyallie, was but a Popiſh floriſh of diſſimulation.

He proceedeth to excuſe all the preeſts, and ſtudents beyond the ſeas, and all ſuch as came ouer, and ſaith, that al of them *ſince that cenſure of his holines* (to vſe his owne words) *did vſe all reuerence, and reſpect to her Maieſtie, vttering in no preaching, ſpeech, or booke, no not at the houre of their death, and martyrdome* (as he calleth it, though

though hee shall neuer proue a traytor to be a martyr) *nor euer before in any their confessions* to the Magistrate, any disloyall word against her Maiestie. But for many proofes against this, take one for all, to disproue him; and this one proofe being from such a one; as the whole packe of them did highly reuerence, and regarde, being a Cardinall; and Cardinall *Allen* it was.

This English traytor, though he were a Cardinal at *Rome*, hath sent vs from thence many slaunderous, and seditious pamphlets. Amongst the rest he vndertaketh the defending of that false faithles Gentleman, Syr *William Stanley*, in his treasonable parte played against her Maiestie, in deliuering vp the towne of *Deuenter*, contrarie to the

the truſt repoſed in him; and in that booke he bluſheth not to ſet downe theſe words, that, *ſince her excommunication, and depoſition by the Pope, ſhe hath no iuſt title, or intereſt to her crowne, and kingdome; and that no act done by her authoritie ſince the publiſhing of that excommunication, and depoſition, hath been, or can be lawfull by the law of God, or man. And therefore that no man may lawfully ſerue her in any action, be it otherwiſe neuer ſo iuſt.* From which he ruſheth into an earneſt perſwaſion to reuolte, to withdraw her ſubiects from her ſeruice; and to exhort them to the ſeruice of the Romiſh catholike party, and her enemies.

Now let Maſter Diſcourſer tell me, whether this be to vtter in no preaching,

preaching, ſpeech, or booke, any diſloyall word againſt her Maieſtie? And if he will be ſilent, becauſe he dare not ſpeake the truth, to contrary, and controule his former lye; yet let all true hearted English-men tell me whether this iugling companion (the diſcourſer I meane) bee not an impudent, and ſhameles diſſembling lyar, in perſwading vs by a printed pamphlet, that *all Catholikes were ſory that Saunders, and Briſtow did write in allowance, and defence of the Bull, and wiſhed that ſuch an offenſiue matter had neuer been touched*, (they are his owne words) *and that all Catholikes, both Preeſts, ſtudents, and others, did conteyne themſelues from all diſloyall ſpeeches, or actions*; when as Cardinall *Allen*, their Archprelate,

prelate, (on whoſe iudgement all the Engliſh Papiſts liuing did rely as reſolutely, as the Heathen could poſſibly vpō the Oracles ſent from their Gods) durſt, like an *Arch-traytor*, thus villanouſly ſtuffe his booke with blaſphemous ſlanders, diueliſh perſwaſions, and impudent lyes againſt her Maieſtie.

There is no ende of this humor in them; their practiſes are peſtilent, their perſwaſions perilous, and their platformes trayterous; and to ſerue their turne, they want not cunning to execute all: ſo violent they are in their villanies, and treaſons; and ſo ſhameles they are in their falſehood, & diſſimulation.

I haue dwelt long in this vnſauery, and vnpleaſant argument of treacheries and treaſons, and in the enumeration of our godleſſe, and

and vnnaturall traytors: wherein I haue touched many matters, and poynted out many persons: yet could I very easilie adde many more: but I holde it needeleſſe, becauſe the purpoſe of my labour is onely to giue a taſte to my deare countrymen in this ſtirring world, wherein *Rome*, and *Spaine*, and Hell it ſelfe; are ſet on fire againſt our rightfull Queene, and her kingdome; that by this taſte they might ſee the brutiſh villanies of our baſtard countreymen, and might vnderſtand what iuſt cauſe there is for them to deteſt both the traytors, and treaſons. And ſurely the traytors themſelues (if God iuſtly had not blinded them) by many ſtories, and examples might knowe, that *proditio placet, non proditor*, though it light vpon

forreyners against a nation.

We reade of *Mahomet*, who intending to beſiege *Conſtantinople*, a rich, but ſeditious Citizen, goeth to him, and promiſeth to procure the gates to bee ſet open for him, if hee would promiſe to giue him his daughter in mariage with a rich dowry. *Mahomet* agreeing, the other performed his deuiſed treaſon. And comming after to demaund his wages; It is but thy due, ſaith *Mahomet*; and ſo commaunded a great maſſe of treaſure to bee layed before him: But becauſe thou requireſt my daughter (ſaith hee) thou being a Chriſtian, thou muſt put off thy olde skinne, that thou maiſt be fit to company with a wife of a new, and ſtrange religion to thee; and withall commaunded him to bee

flayed,

ſlayed, and hot imbers, and ſalte to be caſt vpon the raw fleſh, and ſo to be layed in a bed, till a new skin might growe; where he ended his miſerable life, with a iuſt and righteous puniſhment for his treaſon.

At home, and amongſt our ſelues, Earle *Edrick*, to ſettle this kingdome in the handes of the Danes, ſetteth on his ſonne by ſome trayterous plot, or other, to diſpatch king *Edmunde*, ſumamed *Iron ſyde*, out of the waye. Which hee indeede ſhortly performed, murthering the king, as hee for neceſſities ſake was ſitting in a ſecret place. The father, with good hope, but ill ſpeede, haſteth to enforme *Canutus* the Dane, of this exploite performed for him. But as was his worke; ſuch was his wages. Trayterous was his acte; and a

ſhamefull death was his end; euen by *Canutus* appoyntment, abhorring the traytor, though he got the kingdome by his treaſon. Much more ought we to be incẽſed with a deteſtation of our traytors; the treaſon being againſt *England*; & the traytors being borne Engliſh. For in ſuch a caſe what true harted Engliſhman can brooke either? I will now haſten to thoſe, to whom the treaſon was, & is pleaſant; and that is, the ambitious *Spaniard*; whoſe minde is neuer quiet from aſpiring, nor neuer will be ſatisfied with leſſe than the poſſeſſing of an whole worlde of kingdomes; whoſe ambitiõ hath touched vpon many dominions, & territories; & where they preuaile, and can once ſet a cõquering foote, they gouerne not in the mildenes of a rightfull king,

king, but rule with the crueltie of a bloodie tyrant. Examples hereof there are many; & sundry printed bookes amongst vs doe publish, and discouer particulars of it.

This proud *Spaniard* was backed with all the ayde that possiblie *Rome* and all the *Romanists* could affoord him, and encouraged to go on with great hope of successe; and offereth an inuasion vpon this little Island of *England*; and strengtheneth himselfe to this purpose with as great choice of shipping and mē, as possibly he could; the shippes being huge, great, and strong; the men, both souldiers and marriners, well chosen; the guides, both for land and sea, of great skill; the furniture strong, and good; the munition for powder and shot plentifull; the victu-

all ſufficient, and ſeaſonable, and all the prouiſion fit and neceſſarie for ſuch an exployte vndertaken. And in this Nauie ſuch truſt was repoſed by *Rome*, by *Spayne*, and by our home-borne traytors, that it was called *The inuincible nauie*. Yet they found that it had been good counſell, that *Ahab* gaue to *Benhadad*, *Let not him that girdeth himſelfe with his armour, boaſt, as he that putteth it off*. For when fleſh and blood will bragge of his greatnes, glory in his ſtrēgth, and vaunt of his victories before hand; there is a God in heauen that watcheth ouer his choſen; and, whē the wicked meane moſt miſchiefe againſt his annoynted, can diſappoynt their purpoſes, and ouerthrow them in their own turne.

So fell it out to this ambitious

Spaniard,

Spaniard, who promising to himselfe a victorious conquest ouer *England*, was conquered himself, without any blow, or not many blowes striken; the Lord of hosts setting the boysterous windes, and surging seas to fight against him; by which many of them were dispersed and drowned: not vnlike vnto the victory of *Theodosius* vpon the *Alpes*, for whom the storie sayth, that the great windes were sent from God to fight, and he had a great victorie; whereupon *Claudianus* writeth these verses:

O nimium dilecte Deo, cui militat æther,
Et coniurati veniunt ad classica venti.

And so may we say to our Queene in her victory against this boasting proud *Spaniard*.

O bleſt of God, for whom the skie it ſelfe doth fight,
And boyſterous winds againſt thy foes do band to ſhew their might.

He is taught hereby what it is to fight againſt God, though he thinke neuer ſo baſely of *Englands* ſtrength, or reſpect neuer ſo little of the abilitie thereof to encounter and reſiſt him. For was not this his ouerthrowe almoſt matchable with that, that young *Ageſilaus* gaue to the *Arcadians*? For they made warre againſt the *Spartans*, when *Archidamus* was aged, and not able to goe into the field, and he did ſend his ſonne *Ageſilaus* againſt them, who ouerthrew the *Arcadians* with ſmal loſſe, or none at al; and it was called *The teareles battaile*. And, with praiſe to God be it ſpoken, he had cauſe (to his

his sorrow and shame) to thinke that our milde & mayden Queene wanted not ships, mariners, and souldiers to encounter him; nor yet noble, and valiant conductors, to stop his attempt, and resist his furie; and (I trust) she shall euer be able to man out shipping to master his malice, and to abate his pride; and I rest assured of it, because his, and the Popes malice to her, is not because she is daughter to King *Henrie* the 8. and sister to Queene *Mary*; but because she hath banished the Pope, that *Antichrist* of *Rome*, and hath yeelded her selfe to the obedience of Christ Iesus, in the voyce of his Gospell.

Hence it is, that the Pope rageth, and best irreth himselfe with his curses, and sendeth his pupills a-

broade

broade amongſt vs, to draw chriſtians from Gods truth, to his falſe religion; and to withdraw ſubiects from obedience to their lawful Soueraigne; a worke well beſeeming *Antichriſt*, and all his adherents. Againſt whom the heathen ſhall riſe in iudgement, and ſhall condemne them; who thought it vnhoneſt, and vnhonorable, not onely to plot, and deuiſe treaſons, but euen ſo much as to hearken to any treaſon offered them, though neuer ſo much for their benefit. For in the warre betweene *Fabricius* the *Romaine*, and *Pyrrhus*; the phiſition of *Pyrrhus* did offer for a ſumme of mony to poiſon *Pyrrhus*, that ſo *Fabricius* might get the victorie: but *Fabricius* was ſo farre from accepting the offer, as he ſent backe the traitour to *Pyrrhus*,

and

and bad him take heede how hee entertayned such traytors so neere him. But the king of *Spayne* dealt not so with the Queene our mistres, when her poysonfull *Portingall* phisition *Lopus* would haue poysoned her. For, from such hopes hee taketh hearte, and hath alreadie offered to inuade vs; and hath been, and is still busied with vs in *Ireland*, and did carry a full purpose this last spring, to trye the vttermost of his strength to get footing heere, had not her Maiestie most prouidently foreseene in her princely wisdome how fit it was to speake with him at his own home, thereby to diuert his forces from his intended inuasion vpon vs, to defend him selfe; and to that end shee sent out a *royall nauye* vnder the conduct and commaunde

of

of two honorable Generalls; who diuiding themselues the one to keep the seas, and the other to set foot vpon the spaniards sayle. He that desired to land, left his honorable companion with the greatest parte of the fleet, and himselfe hasteth with the companies agreed vpon, to the shore, and with the extraordinarie forwardnes of a Generall, he stayed not the entrance of many before him into the towne, but to the encouragement of all, both before him and behind him, he shewed little to respect the safety of his owne person, and more regarding the honour of his Soueraigne, his countrey, and himselfe, then his owne life, hee entred the towne with a small number at the first, and would not be daunted or driuen backe by the fiery furie of

Spanish

Spanish shot, setled in euery house to annoy him: but continued his course, till he possessed the Market place, where he proceeded in his most valorous and victorious attẽpt, to the winning of the towne: which done, he ioyned himselfe to his most honorable companion againe, who no doubt was prest and readie to performe what belonged vnto his place, if occasion had been offered. And all *England* hath iust cause to praise God, for this blow of dishonour giuen to *Spayne*, and for the safe returne of both the honorable Generals againe: who so speedily by their diligence, so prouidently by their gouernment, and so forcibly by their courage arriued vpon his coast, approached an attempt, and followed it with such magnanimitie, as (by the goodnes

of

of ỹ Almighty) they had moſt proſ-
perous ſucceſſe, without any great
loſſe of men, or ſhipping; & return-
ned ſafe home, by the aſſiſtance of
ỹ ſame God, being as ready to de-
fend vs from inuaſion, as they haue
ſhewed themſelues forward to of-
fend him at his owne dore. And no
doubt this biting blow, lately giuẽ
him by theſe two noble Generals,
hath no whit abated his anger, but
incẽſed him more: ſo as we are not
to doubt, but that he wil no longer
ſtay frõ offering a reuenge vpõ vs,
than he can furniſh himſelfe ſtrõg-
ly to his liking. And herein ſhall he
not want the helpe of al his popiſh
confederates, both forreine, and at
home. For I doe not heare that the
Popes holines is ſo purged frõ am-
bition, or ſo recõciled to religion,
as he meaneth not to continue his
claime

claime for the *Supremacie*: or wil ceaſe to ſettle the dregs of his poyſon, and ſuperſtitious doctrine amongſt vs. I cannot conceiue that the thirſt of *Parſons*, and his pew-fellowes is yet quenched, from ſeeking the blood of our deare Soueraigne, and (in her) the deſtruction of vs all; the cauſe remayning ſtil, for which heretofore they haue ſought it: neither can I be perſwaded ỳ *Spaynes* malice to *England* is yet abated, but that the Queene our miſtris, & her kingdome, is accounted with him a pray worth the enioying. Therefore I doubt nothing of ỳ Popes malicious forwardnes to incite it, and to adde all the ſtrength he can to it; nor of our Engliſh traytors harty diſpoſition to further it; nor of the Spaniards ambitious deſire to take it in hand, and his willingnes to do the worſt

he

he can. And his worſt let him doe. For the God of heauen is with vs, who is a iuſt defender of all thoſe that haue a iuſt cauſe: and as it was ſayd of *Conſtantius*:

Et cauſaq́ valet, cauſamq́ tuentibus armis:

So may we ſay of our Queene:

Her cauſe is better that ſhe takes in hand;
Her force more ſtrong, Spaynes *malice to withſtand.*

For whether we reſpect ỹ Pope, the fugitiue, and home-traytors, or the King of *Spayne*; our cauſe is moſt iuſt. With the Pope we ſtand for Gods ſacred and ſincere truth, againſt his ſuperſtitious and Idolatrous falſhood. With the fugitiue and home-traytor, wee ſtand for our Soueraigne, and countrie, againſt barbarous, vnnaturall, and

moſt

moſt monſtrous bloodie harted treaſons. With the ambitious King of *Spayne* wee ſtand for our rightfull Queene, againſt an vſurping tyrant. And therefore there is no Chriſtian heart ſo ſenceles, that wil not ſtand for God, againſt the Diuell; for Chriſt, againſt Antichriſt; for trueth, againſt falſehood: neither is there any true Engliſh heart ſo voyd of loyaltie to his Soueraigne, and loue to his countrie, but that hee will ſtand for both, againſt practiſes, & plotformes of fugitiues, againſt the furie, and madnes of home-traytors; and againſt the inuading humour of a bloodie tyrant.

Now, deare countrymen, you haue a taſte of the black darknes, that this our natiue, and naturall country was in, when the Popiſh

cleargie carryed the ſway amongſt vs; and what a bleſſed change did befall vs, when the mightie God from heauen allotted our moſte deare, and rightfull liege Lady, to be his ſoueraigne ſubſtitute, to gouerne ouer vs, his children, and her naturally borne ſubiects of *England*; by whoſe happy entrance into this ſeate of gouernment thoſe darke and cloudie dayes, daungerous both to ſoule and bodie, were turned into a cleare ſun-ſhyne of comfort, to all, that had any taſte, and ſauour of the wofull blindenes they were held in; or had any ſence, or feeling of their countryes miſerie. And laſtly you haue heard of the manifolde daungers, that this our deare ſoueraigne, and ſupreame gouernour (vnder God) was in; both in the time of her ſiſter,

ſiſter, Queene *Marie*; the bloudy purpoſes, and practiſes againſt her by the *Romiſh* clergie; as alſo after ſhe was poſſeſſed of the royall authoritie, due to her in this flouriſhing kingdome, by forreine malice, and home treaſon; by which the peace of our land hath bene diſturbed, her precious lyfe miſchieuouſly, and many wayes ſhott at; and our whole countrey ſought to be runiated, and ouer-runne by inuation from the ambitious tyrant of *Spayne*. And all theſe deuiſes againſt her, and vs, were plotted at *Rome*; from whence that man of ſinne (the *Pope* I meane) hath incited and encouraged home-borne ſubiects to become rebells, in rayſing men, and carrying armes againſt their rightfull Queene; and to become bloudy traytors in con-

ſpiring the death of her, whoſe life is moſte precious vnto vs, and ſhould haue been moſt deare vnto them. But our neuer fayling God hath cutt the throate of all thoſe platformes, and practiſes, by diſappointing the purpoſes of all theſe rebells, and traytors; and preſeruing the life of our gratious Soueraigne Lady, beyond the reach of all policie, and wit of man: for which we can neuer be ſufficiently thankfull to this our good God, for that in the contynewing of her life, (which the Lorde ſtill long contynue) true religion, the liues of vs all, and our countries libertie, and tranquillitie is preſerued, and prolonged.

This bloudye monſter of *Rome* doth not ſtay here, but hauing alreadie ſtirred vp *Spaine* to ſet vpon

on vs both in *Ireland*, and in *England*, doth ſtill whet them on, by his vnholy prouocations, to inuade; and *Spaine* beeing enraged at his former ill ſucceſſe when he was here, and the ſharp blowe now giuen him, will not diſobey his holy father at *Rome*; nor refuſe to giue a newe attempt vpon vs, to trye whether he can ſpeede better. For *Romiſh* malice is not eaſilie abated; and the thirſt of a kingdome will hardly be quenched.

To meete with this proud popiſh champion, our carefull Soueraigne, and her prouident Councel conſult daylie, and commaund daylie. They conſult of the beſt meanes to reſiſt him, and defend vs; and they commaund all thinges neceſſarie to be prouided by vs, that wee may ſtand ſtrongly for

God, for Queene, for countrie, euē for the life, and liberties of our ſelues, and all belonging to vs. It behoueth vs therefore to bee carefull in our places alſo, that as her Maieſtie, & her honorable Councell conſult, and command for the beſt; ſo we ſhould obey, and prouide for the beſt.

It is ſayd of a learned man, that the felicitie of a Common-wealth conſiſteth in well commaunding, and well obeying. For if the commaunders doe their parts, if obedience faile, their commanding is vaine: but if well commanding be anſwered with dutifull obeying, then is religion ſafe, the Queene is ſafe, the Common-wealth is ſafe, and we are all ſafe. For *Xenophon* in his time ſayth, that, *Quæ hoc tempore habemus bona, ob nullam*

Iam aliam causam adepti sumus, quàm ob præstitam obedientiam principi. So sacred and holy a thing is obedience to Princes, before God himselfe, who commandeth vs to obey: nay whom in this point none can disobey, being a true Christian; and so reuerend a thing was obedience to such as knewe not God, who were drawne thereto by the light of nature, and by experience of their owne feeling the sweete thereof. Now herein we haue an aduauntage aboue them: for wee haue both knowledge of God, who commandeth vs to obey, and him we may not disobey; and we haue no lesse cause to feele the benefit of godly and Christian obedience to our Christian prince, than euer had, or hath any nation of the worlde: and to shewe our

ſelues ſenceles of this; were to reſiſt Gods ordinance, to be ingratefull to our deare Queene, and to ſhake off all care to continue the peace and proſperitie of our countrie; and conſequently to neglect our owne priuate good.

I hold it a ſound ground, & not to bee controlled, that euery Chriſtian ought to ſtriue to keep theſe three things ſoūd within his breaſt; his conſcience before God, his loialtie to his Prince, and his loue to his countrie. All which three for my part I account ſo neerely conioyned each to other, as they cannot iuſtly be ſeuered. For in vaine do wee ſpeake of conſcience to God, if we be ſhort in loyaltie, and obedience to her Maieſtie: in vaine doe we brag of loyaltie to her Maieſtie, if we carrie not a loue to our countrie:

countrie: and in vaine do we protest loue to our country, if we performe not all loue, loyaltie, and obedience to our Soueraigne, & labour not in some measure to satisfie the dutie of a good conscience to our good God.

Our conscience cannot but tell vs, that all obedience is due to the soueraigne Magistrate. For we are taught it out of the booke of conscience, the holy Scriptures; which teach vs that wee must submit our selues to *all manner of ordinance of man, for the Lords sake; whether it be vnto the King, as vnto the superiour, &c.* Our loyalty should tel vs, & teach vs, that the safetie of her Maiestie consisteth in loyall, and true obedience frō her subiects: for obedience proceedeth of loue; and *Amor ciuiū est regi inexpugnabile*

munī-

munimentum, ſayth *Seneca*. And our loue ſhould tell vs, that the Common-wealth is moſt happie, where obedience is moſt heartilie performed. For, as one ſaith verie notably, *Nihil eſt, quod regnum aliquod reddat potentius, firmius, ſerenius, aut durabilius, quàm obedientia ſubditorum*. Whoſoeuer therefore hath any conſcience before God, any ſparke of a loyall heart to her Maieſtie, or the leaſt ſound loue in his boſome to his countrie; he cannot but embrace this obedience, euery way in himſelfe ſeeke to expreſſe it, and with others earneſtlie labour to perſwade it.

Notwithſtãding we haue ſome, and too great a ſumme of thoſe amongſt vs, that ſhake off this obedience, and are ſo vehemently ca-

ried

ried with a prepoſterous blinde zeale to popiſh Idolatrie, that the Romiſh Antichriſt challenging to bee Chriſtes Vicar vppon earth, (though it bee plaine that in ſtead of Chriſt his ſimple and naked truth, he ſetteth vp his vnchriſtian, and carnal forgeries, and vntruths) is had in more reuerence and regard, by thoſe recuſant Engliſh-borne ſubiects, than is our moſt Chriſtian, and moſt rightfull Queene *Elizabeth*. For although the commandemēt be giuen from God, that wee ſhould obey her: yet dare they couer and cloake their diſobedience vnder the colourable name of conſcience: whereas it is nothing els, but a vaine, and ſuperſtitious conceit, wrought in them from *Rome*, beſotting them with a blinde loue

of

of their dregges, and making them (like to the fooliſh Iſraelties) to preferre the leekes and onyons of *Egypt*, before the ſweete *Manna*, wherwith the Lord fed them from heauen. So that in them the olde verſe is fully verified:

Quiſquis amat ranam, ranam putat eſſe Dianam.

The foole that to a frog his fãcy ties,
As faire Diana thinks it in his eies.

Now conſcience muſt be grounded vpon knowledge; and knowledge to guide the conſciẽce muſt bee fetched out of the ſacred and holie worde of GOD; the triall whereof they can no more abide, then can the owle the light.

I note three things in this kinde of people, worthie to bee knowne and obſerued. Firſt, the hurt they continually do: ſecondly, the hurt they

they would doe: and thirdly, their deepe dissimulation. For the first, it would aske a large discourse to discouer all the hurts done by thē, they are so many and manifold; I will onely touch some. My owne experience telleth me, that where the gentleman, and man of wealth refuseth to come to the Church, and is in any sort borne withall; there the meaner sort receiue infection, and draw back from obedience. For,

A bone maiori discit arare minor.
Of elder oxe the yonger steere doth learne.

If the men come to Church, and their wiues refuse (which is a cunning tricke much practised of late yeres) thē is ỳ household, both children & seruants, in daunger wholly to bee corrupted. And sure it is,

that

that the wiues of the meaner sort are infected greatly by them; and the night crowes perswasion preuaileth much; and in mine owne knowledge, within these three yeares, many of the meaner sort are fallen away, and doe fall away daily:

Impunitatis spes, magna peccandi illecebra.

Touching the hurt they would do, who doubteth but they would gladly haue vp their Masse againe, and banish the sincere worship of God? Their whole catholike gouernment and religion, I am sure, they long for. And yet, to pronounce these men to carrie hollow hearts to Queene *Elizabeth*, is thought to bee an vncharitable sentence. But I pray you tell me, Can God and Mammon; Christ

and

and Beliall; the table of the Lord, and the table of diuels agree together? Scripture ſayth they cannot; and it becommeth vs to beleeue it, no more can the Popes authoritie, and Queene *Elizabeths* ſtād together: and yet muſt I beleeue that theſe men carrie loyall hearts to our Soueraigne, though they obey the Pope, and diſobey her. For my part I ſee no reaſon at all to beleeue them; and I wiſh all my countrimen to beware of them, for they are a dangerous breede; and the more dangerous, becauſe many of thē ſhew to haue a good outward ciuill carriage in ciuill matters. But let not that poſſeſſe you with too great a regarde of them: and to deliuer you from the danger of ſuch deceitfull baytes, I muſt aſſure you that this is a true

poſition,

position, that, without the true feare of God there can bee no true religion; and vnles the religion be sound, the face, and shew of ciuill honestie (seeme it neuer so glorious in the eyes of flesh and blood) is but a deceitfull visour vpon a crabtree face, couering the most vile, and cankered partes of a most deceitfull heart; and so I come to their dissimulation.

These ciuill honest men, that vnder pretence of conscience rebel against God in religion, and refuse to yeeld a loyall obedience to their liege Lady, and Soueraigne (as in religion, and policie they ought, in her moste iust, and christian lawes and commaundements) seeme to carry a moste lamentable resolution lurking in their bosomes, against Queene, Country, & vs all, when

when they will seeke the life of their, and our Queene, the thraldome of their, and our countrie, and the ruine of vs all, that professe the gospell, to haue their popish priesthood, and massing sacrifice vp againe; and if this be conscience, I know not what conscience meaneth. And yet this conscience they fetch from *Rome*; and, by the plaine profession of them that are fledde the realme, and haue, (because they thought them selues out of reache) shewed them selues in their colours, wee may iustly doubt the affection of those, that remayne with vs; how demurely so euer they will shewe to behaue them selues. For they are of the horseleach kinde; and seeme to expect when they may glut themselues with the blood of Gods saints: without which they cannot

haue their *Dagon* vp againe.

The Recusants of our age cannot professe, nor make greater shewe of loyaltie, and loue to our dread Soueraigne: neither can serue her outwardly with greater apparance of faithfulnes; nor can protest more deepely by wordes and oathes, their true and good meaning to her, than did *Gardiner*, *Boner*, and *Tonstall*, to her noble father, and brother; which they did confirme by printed bookes. For *Gardiner*, he wrote his booke *De vera obedientia*, and *Boner* added his epistle before it; And *Tonstall* published a flat treatise against the Pope. But when these two noble Princes were called to their last, and euerlasting home, and kingdome in heauen, and Queene *Marie* possessed the gouernement of this kingdome vp-

on

on earth; then *Gardiner* did teare off his glorious visour, and shewed him selfe in his right colours, and shape. For he, and his complices neuer rested, till they had brought in the *Spaniard*, and had matched him in marriage with the Queene; by which they betrayed God, her, and the whole realme.

This bloudie intention by this linck thus strengthened, then commeth *Gardiner* out publikely in pulpit with this sentence, *Hora est iam nos è somno surgere*: peruerting the sacred scripture most profanely, and blasphemously to his bloodie purpose; and what hauock he, and *Boner*, and the rest made of Gods saintes, and our deare brethren, and countrymen, stories make mention. Yea further, as before I haue set downe, this bloodie monster *Gardiner* did put hard at

the life of our deare Soueraigne, and miſtres, by whom (next, and immediatly vnder God) wee all liue in peace, and ſafetie, both of ſoule, and body; prayſed be the almightie for her deliuerance, and long may ſhee liue, to rule and raigne ouer vs, to the waſting of poperie to the leaſt dramme of that religion (or rather ſuperſtition) amongſt vs; and to the rooting out, and vtter ruinating of all treaſons, and traytors; and let all, that truly feare God, cary loyall hartes to our deare Queene, & loue their countrey vnfeignedly, as faithfull chriſtians, loyall ſubiects, and true harted Engliſh-men, ſay *Amen*.

As for the reſt, ſuch of them, as are to be conuerted, I wiſh them true, and ſpeedie conuerſion, with all my heart; otherwiſe, rather than Gods true religion ſhoulde bee darke-

darkened, her Maiesties least finger ake by treacherie, and treason; or my countrey sustaine the least harme by their vnnaturall practises, I wish their speedie confusion, and ouerthrow. For we may well say of them, as *Tullie* saide of *Catiline* the conspiratour, in one of his orations, In all, or most of these happie yeres of her Maiesties most prosperous, & peaceable gouernement, there hath been no trayterous practise against her person, or our countrey, but it came alwayes from them, and by them; whome neither shame of their villanies, nor feare of punishment, nor any sound reason out of Gods booke, or the rule of true christian policie could withholde from pursuing their traiterous purposes, and practises. And to see, or heare, that the royall person of our Soueraigne

Ladie was in danger, was pleasing to them; as contrariwise, the news of her happie escape, was yrksome; so that, where there is onely the bare sence of a true English heart, these Popish Recusants cannot bewitch, or deceaue with their hypocriticall holines, or ciuill honestie: and so I leaue them.

Now my deare countrymen, to you, whome God hath seasoned with a better spirite of knowledge, and whose hearts he hath taught to honor, and loue your rightfull Soueraigne, and Queene; and whom nature it selfe hath instructed to holde your natiue soyle, and countrey deare vnto you; and to haue a sensible feeling of many miseries threatned against your selues, your wiues, & children; plucke vp your spirits, and bee couragious in the Lordes quarell, in the Queenes

quarell,

quarell, in your countries quarell, and in your owne quarell; know, and acknowledge this common quarell of GOD, Queene, and Countrey, to be your owne quarel in deede. For in this busie bending of diueliſh wits together to conſpire; and this ioynt-banding of huge, and ſtrong forces to execute; your ſoules are hunted after, that they may bee impriſoned in the darke dungeon of Popiſh Idolatrie (which is the ready way to prepare them for the cheines of darknes for euer:) your bodies are hunted after, to be expoſed to their ſauage, and intolerable torments; and herewith your wiues to be deflowred, your daughters to be rauiſhed, your ſonnes to bee made ſlaues, and all of you to be tyed to a lingring tormenting life, or a bloody cruell death; your landes

and goods are hunted after; not for ranſomes to bee accepted for your deliuerance out of their cruell hands, but for prayes, and rewards to the tormenting Souldier, and proude tyrannicall Spaniard.

Let vs therefore labour to bee inſtructed daylie more and more in the knowledge of Gods trueth, that our conſciences being grounded vppon true knowledge, wee may be armed againſt all the ſubtill ſleights of *Sathan*, and his *Romiſh* inſtruments; and with courage, and with boldenes ſtand to Gods infallible, and eternall truth to our liues ende; that when the time of our diſſolution commeth, we may enioy the crowne of eternall glorie; propounded to, and prepared for all thoſe that make a bleſſed entrance into the profeſſion and practiſe of true religion;

con-

continew therein with a christian proceeding; and holde on with perseuerance to the end.

Let vs with all willingnes straine our selues to our vttermost habilities, to fight for God, for Queene, for Countrey, and for our owne selues. For, what benefite shall we receiue of our wealth, if the rauening Spaniard catch holde on vs? And what cõfort shall our wealth yeelde vs, though we possesse it, if our bodies be in bondage? And what pleasure can we take of our liues, if wee see our wiues, and daughters rauished, and deflowred, and our sonnes tyed to perpetuall slauerie.

For although the ground (in shewe) of the Spaniards comming to inuade vs, is his care to obay the Popes commaundement, to reduce this land to his obedience, in taking

taking holde of, and receauing his Romiſh religion, and gouernment; and our ſimple Recuſants are ſo ſottiſh, and ſo bewitched with the inchauntments of Popiſh ſuperſtition, as they beleeue this to be true; and the rather, becauſe one of our Arch-runnagate traytors, ſworn to the Popes pantable, publiſhed a ſeditious pamphlet, before the laſt inuaſion, to perſwade it; yet if you will giue me leaue to call to your remembrance the maner, and meaning of his comming into England, when hee came, not as an inuader, to conquer; but as a friend, to faſten a ſtrong league of amitie by a marriage, I doubt not to diſcouer the treacherous crueltie of his hearte.

For this marriage was ſought for, and intended alſo in ſhewe onely to ſtrengthen the hand of the

Queene

Queene of *England*, to bring in the *Romiſh* religion, and gouernement into this land; and to eſtabliſh it with continuance, with purpoſe, and meaning to adde ſtrength to all the corners of chriſtendome, to continue poperie where it was; and to bring it in, where it was not; that ſo the *Archprelate* of *Rome* might holde the ſcepters, and power of all princes, and potentates of chriſtendome in his hand, to diſpoſe at his pleaſure. But the plots, and practiſes, layed, and purſued by the Spaniſh King, had made a wofull proofe to England of a further marke ſhotte at (which was diſcouered in a letter to ſome of our nobles from a true harted Engliſhman in *Spaine*) had not God almightie, in his riche mercie, preuented their purpoſes, and defeated them in their determinations;

minations; as it ſhall appeare hereafter, if I firſt remember to you that it is recorded of the Spaniard, that in diſſimulation he ſurpaſſeth all nations, till he haue attained to his purpoſe; and when he can once preuaile, he goeth beyonde them all in oppreſſion, and tyrannie; alſo that he diſdayneth all other nations; and that in pride, and carnall voluptuouſnes no nation commeth neere him, and theſe bee his qualities.

Now to proceede to laye open the right marke, that in deede hee ſhotte at, though when hee made waye to ioyne in marriage with Queene *Marie*, hee made ſemblance of greate conſcience to Catholike religion, and greate care to bring the whole land into the obedience thereof; and ſeemed to glorie much, when it was brought to paſſe;

paſſe; as his letter to his holy father at *Rome* written out of *England* doth make ſhewe: wherein he expreſſeth what a worthie worke he had done, when he had drawen the nobles, and commons of the lande to ſubmitte them ſelues to his holynes, as their cheefe (thoſe are the very wordes) yet little did the nobles, and commons knowe what was intended towardes them by this Catholike child of *Rome*. For vnder this colourable name of Catholike religion, was hidden the ambitious humor of a moſt proud vſurping tyrant; whoſe reſolution was, vppon mature deliberation, and conſultation with his *Machiauellian* counſellers, to ſeeke, by all the poſſible kind meanes he could, to winne the principall of our nobles to affect him, and in their affection to poſſeſſe him of the crowne,

crowne, and ſo to eſtabliſh him in an abſolute power ouer poore *England*; & to bring this to paſſe, hee decreed to ſpare neither coſt, nor kindneſſe.

If once hee had obtained the crowne, and regall power into his clutches, then (as in ỳ letter of diſ-
1 couerie is layed open,) The Coun-
cell table muſt bee filled with his
2 çounſellers; The hauen townes muſt be poſſeſſed with gouernours
3 of his appointing; Fortifications muſt be made by his direction; &
4 Souldiers of his owne muſt bee placed in garriſon, at places moſt apt for ſtrength to himſelfe, and annoyance to this poore nation;
5 Then muſt the common law of this land bee altered, by which Iuſtice is truely taught to al ſorts; the Prince to gouerne, the people to obay; the nobles to liue of their owne,

owne, without wronging the inferiours; the inferiours to liue vnder the nobles, with al loue, reuerence, and dutie, the riche to dwell amongſt ỳ poore without oppreſſion; the poore to dwell with the rich without diſorder; the offenders to bee puniſhed without partialitie; and the well diſpoſed to be defended, without reſpect of perſons. This the law of the land doth offer vnto vs, to our comfort; and from this he purpoſed to make an exchange to his Spaniſh lawes; which beeing no better than his Spaniſh Inquiſition (as in deede they are not) we could not (out of queſtion) receiue great comforte by the exchange. For the Inquiſition conuenteth without knowen cauſe; compelleth to accuſe without reaſon; condemneth without proofe; committeth to the 6

torture

torture without colour, and finally neuer ceaſſeth till harte bloud bee ſucked out of ſuch, as make their wofull appearance. Which vnholy Inquiſition he did moſt ſauagely ſettle in moſt partes of his dominions; and this bloudie Inquiſition would he not haue failed to bring into our land, with all other his lawes, and ordinances ſutable to the ſame. Their intolerable taxes alſo we muſt haue been peſtered with; being ſuch (as my author reporteth, who knew them well) as *England* (thankes bee to God) was neuer yet acquainted with, neither, I truſt, euer ſhalbe. A taſt whereof I will giue you, as, that for euerie chimnie, and other places to make fyre in, as ouens, fornaces, ſmithes forges, and ſuch others, a french crowne was yerely payed to him. Hee had alſo

7

powling

powling pence for all manner of corne, bread, beefe, mutton, capon, pigges, goose, hennes, ducke, chickin, butter, cheese, egges, apples, peares, nuttes, beere, wine, and all other thinges whatsoeuer the people feedeth vpon. Yea no farmer, yeoman, or husbandman durst eat a capon in his house, if his friende came to him. For if he did, it must cost him sixe shillings eight pence though the capon was not worth twelue pence and so *toties quoties*. These bee the benefites, and blessinges, that this Catholike kinge sought to bring in hither by this absolute authoritie sought for.

My author doth further vnfolde his treacherous purpose towardes this land, by discouering vpon his own knowledge, and hearing, this 8
kings intention to be, by little and little to roote out the nobilitie:

9 to keepe the commons in begge-
10 rie, and not to ſuffer one to liue
heere, that was borne in twentie
yeares before; but either to deſtroy
them, or to make them ſlaues a-
mongſt the Moores. The colour
whereof was, becauſe they were
borne out of the faith of the Ca-
tholike church of *Rome*: where-
in he ſhewed a very conſcionable
regarde of their ſoules health, and
ſaluation, by killing them, before
he ſought to conuert them; or by
ſending them where no inſtructi-
on was to be had for them.

And, to make vp the full mea-
ſure of al impietie, the faſter to ſet-
tle his crowne vpon his head from
remouing (if he had gotten it) hee
layed his plotte to deſtroye our
deare ſoueraigne Lady, Queene
Elizabeth: hauing decreed with
himſelfe, that neither ſhee nor any

of

of that curſed nation (ſo hee tearmed it, and yet the Popes holynes had abſolued it) ſhould gouerne *England* any more. But bleſſed be God, who hath bleſſed vs with the life, and raigne of our bleſſed Queene; who, (I truſt) ſhall liue to giue him ſuch a deadly blowe, as neither his curſed ſelfe, nor any of his curſed nation, (iuſtly ſo to bee called, becauſe the Pope, that curſed man of ſinne, hath bleſſed them) ſhall euer ſee the day to rule in *England*.

Whiles this plot was layde, and the practiſe was in hand, to ſet the crowne vpon the Spaniards head, the Spaniards them ſelues did, in my authors hearing (as he reporteth) often curſe the time, that euer their kinge maryed Queene *Marie*, vnleſſe they might get the crowne: but if that might bee

brought to passe (which was ment by making of the marriage) they should then do well enough. Thus you see ỳ vnder the colour of this marriage, saluation of soules seemed to be sought for; but in deede destruction both of our bodies and soules was pursued: Loue to the nobles, and our whole nation, was manifested in shewe, but in substance, the ruine both of nobles, and nation was intended: Strength was saide to be added by this match to our kingdome; but it is apparant they sought to strengthen themselues, by weakening vs, and our kingdome. For without regarde of sexe, age, or degree, all were destined to slauerie, and bondage at the least; howsoeuer they escaped with life. To knitt vp this; If marriage (the strongest bonde of amitie to a true religious christian heart)

heart) could not drawe the leaſt ſparke of true loue from him to this noble Queene, who ſo louingly made choice of him to be her huſband; nor the honorable acceptacion of him by the nobles, could worke any ſound loue in him towardes them; nor his comming in tearmes of loue to our countrie, coulde yeeld better fruites, but to ſeeke the ruine, and deſtruction thereof; what ſhall our deare ſoueraigne Queene *Elizabeth*, her nobles, and all her people looke for now at his handes, cõming in open hoſtilitie, with banner diſplayed, ſhippes manned, ſwordes drawne, ordinance charged, myndes fully bent to roote out Queene, nobles, and people; and to make this flouriſhing kingdome a praie to his ambitious bloudie deſire?

I looke for little ſoundnes from

thoſe, that are fugitiues of our nation; but I could wiſh all Engliſh home dwellers ſhould be ſo farre from all ſenceleſſe feeling of their countries miſerie (wherein their owne ſhare is, of what profeſſion ſo euer they be) as to be not onely free from treacherous combining with the enemye; but alſo forward to ſtretch forth their handes to reſiſt his force. I would haue none of *Metius Suffetius* his mynde amongſt vs; who beeing required by *Tullus Hoſtilius*, to ayde him in his warre againſt his enemies, he promiſed to come (becauſe he durſt not deny him) but he ſtood a looſe off, and beheld the fight, forbearing to ioyne to either partie, till he might ſee what waye the victorie would go. But *Hoſtilius* perceiuing his cunning, and falſehood, cauſed him to be drawne in

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peeces with wylde horſes. You maie reade alſo in the booke of Iudges, that *Meroz* was curſed for not helping in the warre againſt *Siſera*; and *Iaël*, for her forwardnes therein was bleſſed. And ſurely the curſe of the Almightie muſt needs light vpon al ſuch Engliſh-men, as will either by falſehood betraye their Queene, & countrie, for loue to *Rome* and *Spayne*; or bee colde in prayer to God, or faint in courage againſt the enemie, or pinching in purſe, to make all requiſite prouiſion for the defence of their Soueraigne, and countrie, againſt *Rome*, and *Spayne*. Neutralitie, in matters concerning chriſtianitie; or loyaltie, ſauoureth neither of a true hearted chriſtian, nor ſubiect. And *Solon* made a lawe, that in any ſtirre, or tumult, all the Citizens ſhould ſtand on one ſide, or o-

ther; he would haue no neuters amongst them.

Our Soueraigne, and Countrey hath been assaulted many wayes; and they both (through Gods great goodnes) haue escaped many dangers; And surely it behoueth vs to know, and vnderstand, that a danger past requireth hearty, and continuall thankes to be giuen to the author thereof; and a perill depending, exacteth both prayer, and prouidence. It is true, that wee all, euery mothers childe of vs, are very slacke both in prayer, and thanke-giuing. Yet we are more ready to beg of God those things we want, than to giue him thankes for that we haue already receaued. Notwithstanding, as *Augustine* saith, *Non est dignus dandis, qui non est gratus de datis.* Wee are easilie intreated in sicknes to praye for health;

health; in danger to pray for deliuerance; and in any aduerſitie to cry for helpe; but how ſoone ſickneſs is forgotten, when health is reſtored; How eaſily dangers fall out of memorie, when deliuerance is obtained; How little aduerſitie is thought of, when helpe is once graunted; many examples doe proue. It is recorded for our learning, and warning, that *tenne Lepars were clenſed by our Sauiour Chriſt; but onely one came backe, to giue thankes.* Againe wee reade that the Iſraelites were in miſerable bondage vnder cruel *Pharaoh*; and whileſt the croſſe was vpon them, they cryed hard for help, and deliuerance; but being releaſed of their miſerie, and deliuered from the intolerable burdens of *Egypt*; they are ſo farre from being thankfull to God, that they fall to mur-

mur

mur against God; and in steede of seruing him, that had saued them, they fall to Idolatrie, and false worship.

Let this warne vs to beware we be not slacke in thankfulnes to our God, who hath bestowed so many blessings and benefits vpon vs, and hath freed vs from many perils, by so many strange deliuerances. For *thankefulnes for a benefite receiued, draweth on a new blessing.* And if euer this thankfulnes were needfull to appeare in vs, it is now, when, beyond the policie and wit of man, the life of our gracious Queene hath been sundrie times preserued; and in her Gods true religion, our owne liues, and our countries liberty, both in soule and bodie prolonged. Let vs know for truth, that our God hath not boūd himselfe to continue a God of fa-

uour,

nour, and defence to vs, vnles wee continue thankfull to him. Therefore with the holy Prophet *Dauid* let vs ſay, *Benedictus Dominus, qui non dedit nos in captionem dentibus eorum.* But is this enough? ſurely no. For if our thankfulnes come from a feeling heart, as it ought, it will not onely ſound in words, but will alſo ſhew it ſelf in action; and that in our continuall care, and endeuour, both by practiſe & paines to ſeeke the glorie of God, and the good of his Church. The proſperitie and welfare thereof ought to be more deare vnto vs, than our own liues. For no Common-wealth hath promiſe from God of peace, and tranquilitie, but in the flouriſhing of religion, and true beautie of the Church: and in deede herevpon the ſaluation of our ſoules, and the ſafetie of our Queene doth de-

depende: and it is moſt certaine, that if the Queene bee in daunger, we cannot looke to ſit ſafe.

I finde amongſt the learned, that ſinceritie of religion, and loue of the people, are two eſpeciall props and pillers of the ſtate of a Prince. For ſincere religion teacheth to loue ſoundly; and ſound loue quencheth all ſparkes of diſloyaltie. Therfore I hold it for certaine, that religion, and the Queenes ſafetie cannot bee ſeuered. For if religion flouriſh, the Queene muſt needes be ſafe: and, if the Queene bee ſafe, religion muſt needs flouriſh: and, as I thinke them to deale vnſoundly, that ſeeke to ſettle her ſafetie, without care of religion; ſo muſt I deeme them to deale hypocritically, that ſpeake much of religion, without care of her ſafetie. For he that ſhall carrie a right and

ſound care for Queene *Elizabeths* ſafetie, muſt firſt loue religion, and feare GOD: according to that, which *Conſtantius* the Emperour ſayd, who (grieuing at his peoples reuolt from true religion, vpon triall that he made of them) plainly proteſted, They that will not be true to God, can neuer bee true to man. And therefore ſuch of them as had any office, he putteth them out; ſuch of them as were neere about him, he diſplaced, and freed himſelfe from the daunger of ſuch hollow-hearted ſubiects, and ſeruants.

Religion then is the true guide to euery mans conſcience, and holdeth euery mans conſcience within the compaſſe of true obedience; and this obedience containeth euery good ſubiect within the limits of true loue and feare: and

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where these two meete together, they make a sweete harmonie in the heart of euery true subiect. For loue nourisheth all care to please, and obey; and such feare expelleth all disposition to offend; and both ioyne together with a feeling consent, to yeeld continuall thanks to the almightie, for deliuering our Soueraigne from daunger, and to pray daily and hourely to his maiestie, that hee will in mercie protect vs still.

This perill depending, it behoueth vs to bee prouident. For as warre is denounced, and threatned from forraine parts; so conspiracies lye and lurk closely at home in our owne bosomes. *Foris* they prepare; *intus* they conspire, and all to giue a deadly blowe to the state we liue in; and to the person, whom (next vnder God) wee liue by.

by. For I say it againe, and I cannot say it too often, these preparers abroade, and these conspirers at home, shoote al at one marke: our religion they would alter, & thereby bring our consciences into thraldome: our gouernment they would change, and thereby bring our bodies into slauerie: and, to effect these the more easily, the life of our sacred Soueraigne they would shorten, and thereby bring all miserie and mischiefe vpon vs.

These bee high poynts, and of great cõsequence. For who would not rather dye, than lose the libertie of his conscience? Who would not depart with any thing that hee hath, to preuent the bondage of his bodie? and who would spare the best blood in his bodie (much lesse his purse) to redeeme all danger from his religious, louing, and

lawfull

lawfull Soueraigne? I doubt not (deare countrimen) but that you are men of wisedome, and can easily conceiue what daunger wee stand in, by that hath bin set down before. You are men of iudgemẽt, and therefore can easily consider, what furniture is fit for the strengthening of vs, to preuent such a danger (knowing treasure to bee the sinewes of warre) and you are men religious, louing, and loyall; and therefore will not refuse to straine your purses farre, rather than the religion of our God, the libertie of our Countrie, and the person of our Soueraigne shall be exposed to the desire of Popish Idolaters, Spanish tyrannies, and bloody traytors.

It is no time for vs now to plead pouertie; the cause requireth liberalitie; and we must bee liberall;

the

the life of religion, of Queene, and countrie, is at the ſtake. He that is ſicke of a dangerous diſeaſe, looketh not into his abilitie what hee can ſpare; but looketh into the neeſſitie of his caſe, what hee muſt ſpare, to worke himſelfe recouery. And in this caſe hee that would ſpare any coſt, al men would hold him a very ſauage, and vnnaturall miſer. I hope therfore being faithfull Chriſtians, loyall ſubiects, and true hearted Engliſhmen; the religion, and trueth of God, the libertie of our countrie, and the ſafetie of our Soueraigne is of greater price with vs, than ten thouſande liues; and none of vs will make dainty to ſpend the laſt drop of blood in our bodies, to ranſome any of theſe; much leſſe therefore will he ſpare to ranſacke the bottome of our purſes, to adde ſtrēgth

eo preuent the danger. Peny thirſt in this caſe may bring pound perill: and (to ſpeake plainly) with what cõfort can a religious Engliſhman liue; I ſaye, a religious man: for I ſpeake not of the ſuperſtitious Papiſt, the godleſſe Atheiſt, nor the ſchiſmatical Browniſt) when he ſhall loſe the libertie of his conſcience? with what ioy ſhall a man enioy his ſubſtance, when he is brought into bondage and ſlauerie? and what ſafetie can there bee to a right Engliſhman, when Queene *Elizabeth* is in danger?

Seeing then they ſeeke to bring their Popiſh Idolatrie to vs againe from *Rome*, wee muſt ſeeke to entertaine, and holde faſt the religion of Chriſt Ieſus ſent to vs from heauen; and ſeeing they ſeeke to tye vs againe in the chaines of ſuper-

ſtitious

stitious Romish bondage, we must seeke to holde fast, and increase the libertie we enioy, in the sinceritie of Christ his gospell; seeing *Rome*, and *Romanists* seeke enuiously, and trayterously the ruine, and ouerthrow of our Queene, and countrey; wee must seeke religiously by obedience, and assistance, to vpholde, & maintaine the right, quiet, and prosperitie of both.

It is not in vs, or our power, to effect this; but it becommeth vs to shew our forwardnes, and willingnes to effect it; our lands, goods, and liuings must not be respected, in regarde of this; all prayer, all prouidence, and all endeuour that can be, is little enough to follow, and finish so holy, and heauenly a worke; and this is our speciall comfort, the Lorde himselfe is on our side, for it is his owne cause,

who is of power ſufficiently able to defend vs; who in his mercy is forward, and willing to defend vs: and if wee can call vpon him in faith, and will walke before him in feare, and trembling, he will neuer fayle vs. For *The Lord is nigh vnto all thoſe, that call vpon him in faith, and veritie.*

2. Chro. 15. The ſame, that *Azariah* ſaide vnto *Aſah*, and al *Iudah*, the ſame may be ſaide vnto our Soueraigne, and vnto all *England*; that the Lord is with her, and with vs, whileſt wee bee with him; and if wee ſeeke him, he will be found of vs; and if we forſake him, he will forſake vs. Which being vttered by this Prophet to them, they make ſpeede to turne from their euill waies; they haſte hartely to call vpon the Lord; both king and people turne; both king and people pray;

and

and they all ioyne in offering the ſacrifices allowed, and looked for in thoſe times, and make a couenant to ſeeke the Lord God of their fathers, with all their heart, and with all their ſoule; and a law is ſet, that whoſoeuer will not ſeeke the Lord of Iſrael, ſhal be ſlaine, whether he were ſmall or great, man or woman; and they take a ſolemne oth to performe this to the Lord with a lowd voyce, with ſhowting, with trumpets, and with cornets: and it is ſayd in the text following, that *all Iudah reioyced at the oth.* For they had ſworne to the Lord with all their heart, and ſought him with a whole deſire. The bleſſing alſo that followed this harkening to the Prophet, (bringing foorth ſo religious an obedience to his words) is ſet downe. For it is ſayd, *The Lorde was found of them, and gaue them reſt round about.* Here is a bleſſed

word from the Prophet; a bleſſed obedience both from king & people; a bleſſed comfort ſent from God; & this happie iſſue followed; namely, the ouerthrow giuen by *Aſah* to the *Ethiopians*, who was ſet vpon by *Zerah* of *Ethiopia* with an hoaſt of ten hundred thouſand, & three hundred chariots (as it is recorded in the former chapter) and it is there ſaid, that *Aſah* did goe out before him, and ſet his battaile; and *Aſah* lift vp his voyce vnto the Lord his God, and ſayd, *O Lord, it is nothing with thee to helpe with many, or with no power: helpe vs, ô Lord our God; for we reſt on thee, and in thy name are we come againſt this multitude. O Lord, thou art our God, let not man preuaile againſt thee.* And the text ſayth, that *The Lord ſmote the Egyptians before Aſah, and before Iudah, and the Ethiopians fled.*

2. Chro. 14.11.

Here

Here is a liuely paterne of our ſtate and cauſe. *Aſah* deſtroyeth Idolatrie, and baniſheth falſe worſhip: he is maligned by the Idolatrous *Ethiopians*, who ſend out forces againſt him; he prepareth, and ſetteth out againſt them; he putteth his whole and onely truſt in the Lord; he prayeth vnto him; the Lord heareth him; the Lord ſcattereth his enemies, and giueth him the victorie. Is not this the very cauſe of our liege and Soueraigne? who hath baniſhed Popiſh Idolatrie, and hath eſtabliſhed the true, and ſincere worſhip of God; and for this is maligned by the Antichriſtian Pope, by the ambitious King of *Spayne*, and by al the popiſh confederates of Chriſtendome. And did not *Spayne* man out a huge Nauie by ſea vpon *England*, as the *Ethiopian* did ſend out an armie by land, to ſet vpon *Iudah*? They prayed, and

we prayed; the Lord heard them, and the Lord heard vs: the *Ethiopian* armie the Lord of hoasts discomforted, and the Spanish Nauie the Lord of hoasts did disperse and ouerthrow. Vpon this victorie the Prophet *Azariah* warned *Asah*, and all *Iudah*; and both king and people hearkened and obeyed: and since our victorie, the Prophets and preachers of our time haue often warned vs; and it becommeth vs to hearken and obey: which if we do, then must we make the like couenant with our God that they did; ioyne in the like oth that they did, and ioy when wee haue done it, as they did. Then shall the same blessing bee promised and performed vnto vs, that was vnto them; *The Lord will be found of vs, and will giue vs rest round about vs.* And if the Lord for his owne glorie, and our triall, giue a way to *Rome*

and

and *Spayne*, to set vpon vs againe (as they bragge, and threaten that they will) let vs beleeue with *Asah*, that the Lord is of power sufficient to ouerthrowe great and huge armies with a smal number; and let vs pray to him with *Asah*, that he will stand with vs, and for vs, in the day of battaile; and then, no doubt, neither *Spayne*, Pope, nor Diuell shall haue power to preuaile against vs.

I finde it recorded, that King *Henrie* the 8. her Maiesties most noble father, in the 19. yeare of his raigne, (before the Lorde had touched the eyes of his heart, and pulled away the scales that darkened his spirituall sight) shewed such zeale to that superstitious religion of *Rome*, which in the time of his blindnes he professed, that vpon warre threatned, and pursued by the Emperour against *Rome*, for the sacking thereof, he suffered

fered the Cardinall to inioyne his whole land and kingdome, that ſolemne Proceſſions, and faſts ſhould bee ſolemnelie helde (after their blind maner) for the deliuerance of *Rome* from his ruine intended towards it; in ſo much as this one Article ſpecially is added to their Letanie, *Sancta Maria, &c. ora pro Clemente Papa.*

Verily I could wiſh that not onely commandements, and examples Canonicall out of the book of God, (whereof we haue plentie) ſhould of conſcience moue vs to ſuch holy exerciſes in theſe times, becauſe our ſins haue prouoked the iudgement of God; but alſo that this zeale without knowledge in a falſe religion, ſhould euen for ſhame incite, and ſtir vs vp with feruent zeale to ſeeke the glorie of our God; and by ſuch godly religious neceſſarie exerciſes

to

to humble our selues before ỹ throne of his maiestie, to beg either release of these troubles threatned against vs, and hastening vpon vs; or his arme of assistance to defend vs from the furie, and deliuer vs from the danger.

For if they could be drawne in a superstitious blinde zeale, to fall to their superstitious praiers for a priest; I see not how, with a good conscience, we can be slacke to fall to religious and harty prayers to our God, for our Christian religious Prince. If they could be so forward in *England* to fall to prayers for an Italian stranger; much more ought wee in *England* for our naturally borne Soueraigne. If they were so readie to pray to God for him, to whom they could not subiect themselues, and continue in a true, and holie obedience to their God; much more should wee

haste

haſte to runne to powre forth our prayers to the Almightie for her, to whom wee ought to performe all obedience; vnleſſe we will ſhew our ſelues to rebell, and wage warre againſt God himſelfe.

I will enlarge this no further, but leaue it to ỳ religious care of ſuch as carrie the chief place in our Church, who (I doubt not) will play *Azarias* part in warning our *Aſah*; and I aſſure my ſelfe, our *Aſah* will hearken to it, and her whole people will follow with willing and moſt ioyfull hearts: which God grant, that ſo this extraordinarie attempt threatned, may haue ſuch extraordinarie exerciſes of faſting and prayer, as were (with the fruite of a bleſſed ſucceſſe) vſed in the yeare 1588. when the Spanyards laſt attempted inuaſion; and thoſe not formall, but zealous; euen ſuch as may inſtruct the conſcience,

science, to humble the heart, to acknowledge the sinnes committed, to meete the Lord by repentance; and then no doubt the Lorde will heare vs, and our victorie will follow.

God giue vs repentant hearts for our sinnes, carefull and sincere hearts to our Soueraigne, louing hearts to our country, and charitable harts one towardes an other. No doubt then, but religion shal flourish, our Soueraigne shall liue long, and our countrie shall euer prosper, maugre the malice, and practises of all Tyrants and Traytors. For this ought wee all to pray; and for this all, that truly feare the Lorde, and sincerely affect his truth, and gospell, will daylie, and hartely pray. But for this the superstitious papist hath no will to pray; and the scorning Atheist knoweth not how to pray. From the malice,

and

and madnes of both these, God almightie deliuer her Maiestie, and this flourishing kingdome; that God, and his truth may be wholly, and only reuerenced, and regarded; and such, as oppose them selues against him, either by corrupting his religion, or flatly denying him, and al religion, may either by seueritie of lawe be corrected, and reformed, or else by christian iustice be remoued from amõgst Gods people; that our English soyle may not be stayned with blasphemous Papists, or prophane Atheists.

Thus hauing aduentured to make this rude collection of a matter most necessarie to be vnderstoode, and thought of, by al true christian harted English-men; I will knit it vp with this earnest request to al my countrimen, that my endeuour may be accepted, beause I haue vndertaken it of

loue;

loue; that my defects may be borne withall, becauſe my heart carrieth a good meaning; and that the truth of the matters herein cõteyned may receaue no diſcredit through my particular rudenes in the collecting; nor the cauſe it ſelfe (requiring a ſpeciall, and great regarde) ſtand ſubiect to any diſgrace by want of good methode in mee to diſpoſe it. This obtayned, I deſire no more, but wiſh the growing of Gods truth, and religion amongſt vs, by mightie increaſes; the prolonging of our deare Soueraignes dayes with bodily health; and home quiet, and the preſeruation of this little Iland of England from Popiſh ignorance, forraine inuaſion, and home treaſon.

God onely can worke this; and to God onely I pray for this; and vnto God alone I commend his owne cauſe, which is, religion, the ſafetie of his

his annoynted (by whome, as the meane, Religion ſtandeah with vs) and the defence of our Countrie, which, without religion, and her Maieſties ſafetie, cannot long proſper.

Auguſt. in Serm. 210. de tempore.

Non quiſquam tibi poteſt nocere, ſi damnato ſcelere diuinus in te germinauerit cultus.

FINIS.

hoso